





## MISS STONE'S LECTURE.

Miss Stone spoke according to appointment, and to a full and intellectual house. We had never heard her, nor indeed any other (so called) ultra abolitionist, lecture on the subject before. We were perfectly aware beforehand of the points of difference between the several anti-slavery schools, and did not expect that she would secure our assent, or that of her audience generally, to some of her positions touching the abolition of this great State and National wrong and its constitutional lien. We knew she regarded the constitution as recognizing and sustaining this giant evil; that she claimed the expediency and necessity of a separation of the North from the South, and an abstaining from voting or holding office under the present constitution—relying solely on a renovation, or regeneration of the moral and religious sentiment of the people, to break the manacles and let the oppressed go.

She would not make it a political issue; we would, and rally every man and woman too, if women were allowed to vote—to vote against every measure and man who does not ignore the holding of property in man, and speak and work for its overthrow.

She would have the North withdraw from the South and organize a separate government, carrying out, in all its departments, the self-evident truth of equal rights proclaimed by our Declaration of Independence; as would have the North cling to the South, because of her peculiar institution—like the refiner's fire, or the storm wind, that agitates only to purify.

But the several positions must admit the impregnability of her position, that only through a regenerated moral and religious sentiment can slavery be abolished, whether we regard it in its social or political phase; and few, we think, who love, and have faith in the power of truth and right, will hesitate to assent to her conclusion—so eloquently presented—of the necessity of a renovation and regeneration of the moral and religious sentiment of the people, to break the manacles and let the oppressed go.

What politician will attempt to escape the force and point of her simple declaration that slavery can never be abolished so long as the slaveholder is elevated by the public sentiment to the highest offices in the State—so long as it is no dishonor to men, as men, to deal in man property?—or the other position, that slaveholding will cease when the thief and robber of men, women and children is looked upon as mean, and ineligible for offices of honor and trust, as the stealer of paltry things.

What member of the Christian Church did not feel his cheek burn with shame and conviction of the truth of her declaration, that slaveholding would have been abandoned ere this, if the professing Christian bodies had washed their hands of it—that it could not stand a day if the nominal Christian church took the same ground towards the baby-stealer and his accomplices, that it does towards the chicken-thief and his aids and abettors?

Christian abolitionists of things as they are may denounce Lucy Stone as an infidel; but if she be what they call infidel, the more is it their shame that her self-devotion in enforcing the commands of Christ exceeds theirs. And singular indeed does it sound to hear men, in the same breath, accuse a person of being too radical in enforcing the practical importance of a text command of Christ's, and yet an infidel, who is a Christian an infidel! Verily, the Jews are upon us.

Let no one misrepresent us, because we defend the Christian truth and faithfulness of Lucy Stone's positions on slavery, as a moral wrong. We differ from her, as we do from many another noble worker for humanity, in our creed, or views of Bible doctrine, usually so called. But we claim that whoever accepts Christ and his teachings as a rule of his life, and 'teach them so,' is a Christian. Christ made the test of Christian character to rest upon love to God as supreme, and love to man as to himself. We believe, too, that God will be better pleased if we pick the beams out of our own eyes, instead of attempting to put the eyes that see some things clearer than we, because there may be mote in them.—*Brattleboro' Democrat.*

From the Green Mountain Herald.

## THE NORTHERN INQUIRER VS. ALL CREATION.

The *Northern Inquirer* for some time past has seemed to make it a point to stand at mast head and look constantly across the moving sea of passing events, and if a word is uttered or a sentence written that is tinged with even an infinitesimal degree of advancement or progress in moral or social duties, he pounces upon the innovator without mercy. It is in such respects an admirable reflection of Bennett's New York Herald, and he goes it blue, for, as he has it, the 'sensible old-fashioned notions.' He is truly on the stand-still platform, and like the yelping cur barking at the moon, there he barks and derides and sneers upon every high-destined, free and noble enterprise that passes him unheeding in the highway of life.—His last and vilest scandal is vented upon Miss Lucy Stone, because she is trying to impress upon the people of Orange County their moral accountability for the sins of chattel slavery. No gentleman, no man who was not himself the archetype of bar-room profanity, carousing and shame, or the blackening deeds of Five Points, would so far stray away from all pretensions to decency or manhood, as to utter the language found in the *Inquirer* of the 13th inst., in allusion to Miss Stone's lectures. Poor soul! Don't you know, Robert, that you are making both yourself and your sheet conscious to all who appreciate mental culture or good morals, as well as proving true the old adage,

'To the vile, all things are vile.'

Such uncleaned and ungarbled liberties as this 'cockney lawyer' is in the habit of assuming at the County bar, as an attorney, will not pass unrebuked, when he publicly attacks the moral character of a true-hearted benefactor, and seeks to cast opprobrium and infamy upon her spotless name.

Her lectures on the subject of slavery, which have just been concluded, have called after her larger audiences than have assembled for any other object for years. And what is best, the opinion seems to be general, that her high order of talent—her lady-like demeanor—her happy flow of illustrations, her charming eloquence, as well as her indefatigable sincerity of purpose that is exhibited on all occasions, entitle her at least to the sympathies of all who hear her, believing that better citizens and Christians will be made thereby. She has 'taken her time' to tell a vast deal more truth than will be well for us to forget at once. We have been reminded how unlike were these lectures, to an address delivered not a thousand miles from Bradford, a few years since, on the occasion of a County Agricultural Fair, when a certain certain lawyer, attended by all the Judges, Deacons, Hons., &c., that could be found, with a band of music to add grandeur to the scene, marched upon a high platform prepared for him, with his head tilted back to the very verge of arrogance, and then followed the address. Men, women and children were disappointed and cheated, and instead of words appropriately and fully spoken, they were only tortured with a shallow, spurious political harangue.

It fitted out very much like the following:

'The King of France and all his men, Marched up the hill, and then marched down again.' We are sorry Mr. Ormsby is caught in such 'dirty business,' but nothing will cleanse his filthy heart better than Miss Stone's lectures.

MAZZINI ON AMERICAN SLAVERY. The interests of humanity are one. The interests of Freedom are one. Whatever pertains to the welfare of one portion of the race, pertains to all. God hath joined one blood all nations of men. God hath joined the fate of all so together, that one portion of the race cannot suffer, but all suffer with it. Hence no true friend of Liberty can be other than a hater of all slavery. And hence, every blow struck for Freedom, though in the remotest parts of the earth, is a blow on the head of every form of tyranny over the soul of man, no matter what his complexion or his race. The brave word spoken for Hungarian or Italian Liberty is a word, too, for American Liberty and against American Slavery. So the advocates of American Slavery know and feel. And hence the coldness and opposition with which they meet the champions of Freedom in other lands. This is the solution of Southern dislike to Kossuth, who made the mistake of trying to ignore a fact which blocked his path at every step during his sojourn in America. His noble compeer, Mazzini, the prophet of Italy, understands this principle better.—*Independent Democrat.*

## THE LIBERATOR.

## No Union with Slaveholders.

BOSTON, SEPTEMBER 2, 1853.

## SEMI-ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The members and friends of the American Anti-Slavery Society are hereby notified that a semi-annual meeting of the Society will be held at SYRACUSE, N. Y., in Wieting's Hall, on THURSDAY and FRIDAY, Sept. 22nd and 30th. As this is designed for the special accommodation of our Western coadjutors, as well as for the furtherance of our cause generally, it is hoped that a full representation will be present, in the spirit and with the zeal of primitive abolitionism. Every effort will be made by the friends in Syracuse to give a hospitable reception, as far as practicable, to those who may come from a distance. There will be no lack of able and eloquent speakers. The first meeting of the series will be held on THURSDAY, at 10 o'clock, A. M.

In behalf of the Executive Committee,  
WM. LLOYD GARRISON, President.  
EDMUND QUINCY, Secretary.  
SIDNEY H. GAY, Secretary.

## JERRY RESCUE CELEBRATION.

At Syracuse, October 1, 1853.—Second Anniversary.

The Second Anniversary of the Rescue of the man Jerry from the hands of kidnappers, at Syracuse, on the first day of October, 1851, will be duly celebrated in this city, on Saturday, the first day of October next.

The invitation is to all lovers of justice and kindness throughout the land. That Rescue was the most signal and emphatic vindication of the absolute supremacy of law that has ever occurred in America. Its beneficent influence, in awakening kind and genial sympathy in man for his fellow-man, enduring wrong unutterable, is beyond human computation. It is a bright star of hope to the oppressed in all the nations of the earth. It is the key-note to the Song of Universal Freedom. It is an exemplification—worthy of imitation on every spot on this broad earth—of the glorious American doctrine, that 'Resistance to tyrants is obedience to God.'

W. L. CHANDLER, J. W. LOUGEN,  
THOMAS W. WHITE, JAMES FULLER,  
JOSEPH SAVAGE, ELIZA FULLER,  
LYDIA SAVAGE, Committee.  
Syracuse, August 15, 1853.

## GOODELL'S ANTI-SLAVERY HISTORY.

Boston, Aug. 30, 1853.

The Rev. DANIEL FOSTER, as an Agent of the Massachusetts Anti-Slavery Society, having been instructed not to offer for sale, in his official character, a work by WILLIAM GOODELL, entitled 'SLAVERY AND ANTI-SLAVERY: A History of the Great Struggle in both Hemispheres'—Mr. FOSTER, in consequence of this instruction, having relinquished his Agency, and given the impression that he has been restricted in his freedom by a narrow and intolerant spirit—and the publicity of this case having elicited, in various quarters, (generally inimical to the Society,) animadversions and denunciations of the course pursued toward Mr. FOSTER—the Board of Managers deem it proper briefly to state why they cannot give their sanction to the work aforesaid, or permission to any Agent of the Society to assist in its sale and circulation.

The Board hold themselves strictly responsible to those by whom they have been entrusted with the management of the affairs of the Society; and receiving the contributions and donations of such, from time to time, they are in honor bound to see that this fund is judiciously and faithfully expended in promoting the cause of the enslaved, through the anti-slavery organization. To apply any portion of it to the employment of any Agent, or the circulation of any work, hostile to the Society, position and success of the American Anti-Slavery Society, its auxiliaries and uncompromising advocates, would be clearly a breach of trust, and a proof of the utter incompetency of the Board to discharge the duties of their office.

They deem it unnecessary to go into any examination of the motives of Mr. GOODELL, in writing that portion of his History which relates to the American Anti-Slavery Society—the memorable secession from it in 1840—the *National Standard*, its official organ—the divisions in Massachusetts—the *Liberator*, and the position and course of Mr. GARRISON—the formation of the American and Foreign Anti-Slavery Society—the subject of political action—&c. &c. Nor do they feel called upon, at this time, to make an elaborate refutation of its errors, misstatements, injurious innuendoes and implications, and unfair representations. Suffice it now to say, they regard the work as calculated to convey the most erroneous impressions respecting the American Anti-Slavery Society, and its auxiliaries—their regard for principle, and fidelity to the cause of the slave—the real cause of the secessions in 1839-40—the spirit which actuated the seceders—the seizure and transfer of the *Emancipator* and the Anti-Slavery Depository—and various other matters, affecting the integrity and success of the entire anti-slavery movement. They pronounce it to be one-sided, partial, unreliable. That this is its character is sufficiently evident from the fact, that it is published by WILLIAM HARRIS, the General Agent of the 'American and Foreign A. S. Society'—a Society which was organized in a spirit of deadly hostility to the American A. S. Society, and which has spared no pains to poison the minds of the friends of the enslaved, on both sides of the Atlantic, in regard to the motives and designs by which the latter is actuated. To all who are familiar with the facts in the case, and whose vision is clear, it must bear upon its face the design to forestall and control the judgment of posterity, in depreciating those who have been untiring and uncompromising in their efforts to exterminate the slave system, and in exalting those whose religious narrowness of mind and sectarian malignity have made them zealous in fomenting divisions in the anti-slavery ranks, and unscrupulous in the means they have used to accomplish their purpose.

Under these circumstances, and with these convictions, every candid mind will readily perceive that the Board could not properly or consistently allow Mr. FOSTER, while an Agent of the Massachusetts A. S. Society, to avail himself of the opportunities presented by his Agency to sell and put into circulation such a work, for his own pecuniary benefit, or for any other consideration.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,  
FRANCIS JACKSON, President.  
ROBERT F. WALLACE, Rec. Sec.

## MEETINGS AT SYRACUSE.

As, contrary to general expectation, the annual meeting of the American Anti-Slavery Society was held in the city of New York, instead of Syracuse, in May last, it has been deemed desirable, for the accommodation of the friends of our cause at the West, to hold a semi-annual meeting of the Society at Syracuse, on the 22nd and 30th of the present month; when it is hoped that many who could not be present at the annual meeting, will make every effort to give their attendance, and help to give a new impulse to the movement in that section. Among the speakers may confidently be expected WENDELL PHILLIPS, EDMUND QUINCY, Rev. SAMUEL J. MAY, GERRIT SMITH, CHARLES C. BURLEIGH, LUCY STONE, W. L. GARRISON, and it is also hoped THEODORE PARKER. Immediately at the close of these meetings, on the 1st of October, the anniversary of the 'Jerry Rescue' will be again impressively celebrated; so that the inducement to be in Syracuse at that time is doubly strong, and ought to be irresistible. No place in the Union has acquired more honorable renown for its liberty-loving spirit than Syracuse. May its glorious example become universally contagious.

## NEW PUBLICATIONS.

Facts and Opinions touching the Real Origin, Character and Influence of the American Colonization Society: Views of Wilberforce, Clarkson and others, and Opinions of the Free People of Color of the United States. By G. B. SZABANSKI. Preface by Hon. Wm. J. Jay. Boston—John P. Jewett & Company; Cleveland, O.—Jewett, Proctor & Worthington.

Contents.—Introductory Chapter: Origin of the Colonization Society; Terms of the Partnership—Disclaims Hostility to Slavery; Apologies for Slavery—Appeals to Fear and Interest; Opposed to Unconditional Emancipation—Hostile to the Anti-Slavery Movement; Its Philanthropy would send the Colored People to Liberia, but degrade them here; Favors Expulsion of the Free Colored People; Favors Prescriptive Legislation—Asks Governmental Aid; Slavery a Providential Dispensation; Saved the Union; Plans Court and Impracticable—Influence on Free People of Color; On Views of Duty deceptive; Liberia—The Slave Trade—Impracticable Remedy—The Missionary Colony—Influence on Natives—Education, &c.; Conclusion—Both Sides; Opinions of Free People of Color; Opinions of Clarkson, Wilberforce, and others; Pretest; Letter from Thomas Clarkson to William Lloyd Garrison.

Notwithstanding all the efforts that have been made, during the last twenty years, to expose its duplicity of character and wickedness of design, the American Colonization Society still impudently solicits the aid of Christians and philanthropists at the North as a benevolent association, intent on nothing but the welfare of the colored population and the evangelization of Africa; and thousands are yet duped by its specious pretences, and induced to contribute liberally to its funds. We are extremely glad, therefore, to announce the publication of a work so well digested and ably prepared—so crowded with proofs, arguments, facts and illustrations—as is this newly printed volume by Mr. SZABANSKI, in opposition to the nefarious scheme of African Colonization. It covers the whole ground, and makes its evidence as strong as proofs from holy writ,—beyond all cavil or denial. Its appearance is eminently timely, coming as it does at a period when strenuous efforts are making to enlist the General Government in aid of this expiating movement. We hope it will every where find purchasers and readers. No more acceptable or efficient service can be rendered to the anti-slavery cause than by distributing it broadcast. The American Colonization Society is altogether the meanest, basest, and most impious conspiracy ever entered into, for the enslavement of the weak, the expulsion of the helpless, and the robbery of the poor. Its spirit is hateful, its doctrines infidel, and its object any thing rather than the glory of God and the relief of suffering humanity.

We copy from the following brief but cogent Preface, from the pen of the Hon. WILLIAM JAY:—

The scheme of sending our free colored population to Africa, prosecuted in the manner it is by the Colonization Society, and forwarded as it is by extraordinary and most reprehensible legislation, is exciting the unhappy people whom it professes to benefit to the most dangerous and insubordinate spirit of the colored people, both bond and free, and is familiarizing the public mind with injustice and cruelty. The following pages afford ample materials, drawn from the writings and speeches of the advocates of this scheme, for learning its true origin and real purpose. It will be seen that the light of Christianity is obscured by a heathenish superstition, and that the very people whom it professes to benefit are being led to a state of insurrection, and that, from first to last, the enterprise has been regarded as intimately connected with the security of the slaveholders and the permanency of human bondage.

It is freely admitted that benevolent men of the North have cooperated in this effort, in the hope of benefiting the unhappy people whom it professes to benefit. In the pursuit of what appeared to them a good object, they seem not to have been duly scrupulous about the means used to effect it. It may be true, that some of the emigrants find in Liberia a comfortable asylum from American prejudice and oppression; but it should be recollected, that the very money expended in their transportation was collected by appeals powerfully tending to aggravate the sufferings of their brethren who are left behind. The whole drift of the constant stream of vituperation directed against our free colored people, as a 'curse and a blight,' is to encourage such a course of conduct toward them as will extort their 'consent' to abandon the land of their birth.

The original, active, prevailing principle of the Colonization Society, as Mr. Henry A. Wise, with more frankness than prudence, truly asserted, 'FRIENDSHIP TO THE SLAVEHOLDERS.' None are better acquainted with the cardinal principle of the colonization effort, nor more ready to avail themselves of the means to accomplish it, than Mr. Webster, in his famous and unhappy speech of 1850, himself an officer of the society, offered the following magnificent bid for the presidency:—

'If any gentleman from the South shall propose a scheme of colonization to be carried on by this government upon a large scale, for the transportation of the free colored people to any colony, or to any place in the world, the very first question I shall ask him will be, what degree of expense to accomplish that object. There have been received into the treasury of the United States eighty millions of dollars, the proceeds of the public lands ceded by Virginia, which have already been sold; and the sum which he shall bid to send to Africa, the whole will amount to two hundred millions of dollars. Now, if Virginia or the South see fit to make any proposition to RELIEVE themselves from the burden of their free colored population, they have my free consent that this government should pay them, out of these proceeds, any sum of money adequate to that end.'

How we have no idle professions of sympathy for the free blacks, subjected by our laws to poverty and cruelty to poverty, ignorance, and degradation, and no visionary, but benevolent predictions of their regeneration, on being transferred from a land of Bibles and churches to the darkness and heathenism of Africa,—no sickly, puerile sentimentalism about the diffusion of the arts and sciences and the light of Christianity throughout a heathen continent, by sending to it a horde of miserable wretches—'of all classes of our population,' to use the language of Mr. Clay, 'the most vicious, who contaminated themselves, extend their vices to all around them.' With a boldness and directness of purpose well calculated to conciliate Southern feelings, he assumes that the free blacks are a nuisance to the slaveholders, and offers his aid to remove them from it. He is ready to levy on the whole Union a tax of untold millions to transport this burden to any place in the wide world they may select, as best securing them from their noxious influence.

'To Greenland, Zembla, or the Lord knows where.' Of course, as the removal is to be effected by the federal government on a large scale, with unlimited funds at its command, as the burden is to be deposited wherever the slaveholders please, and as they are to be removed, the transportation offered by the Massachusetts Senator is to be compulsory, rivaling in moral turpitude the expulsion of the Moors from Spain and the Huguenots from France. The legislation of both the free and slave States has long been directed to rendering the condition of the free blacks so intolerable as to coerce them into exile. But these people, with great firmness and pertinacity, cleave to their native land, and, in spite of their wrongs, are rising in education and respectability, and are attracting sympathy and friends. Their oppressors are now adopting the policy of presenting to them the alternative of exile or slavery. Various are the laws now in operation, and new ones are forging, to convert the free blacks into slaves. Until lately, laws of this description have been confined to the slave States. Illinois, in her late act for selling free negroes who come into her limits, has shown us to what a height of villany hatred to the free negro, united with friendship to the slaveholder, is capable of attaining; for the very law thus perpetrating an accused outrage on free citizens, guiltless of crime, accords to the slaveholder the privilege of driving his slave coffles over the soil of Illinois! Now, this hatred to the free negro, this friendship to the slaveholder, the Colonization Society has been endeavoring to foster from the day of its organization to the present hour. If the reader thinks this assertion harsh and unjust, he is entreated to study with deep attention the revelations made in this work. He will find that colonizationists have sedulously endeavored to screen American slavery as a system,

from all imputation of moral guilt; have been instant, in season and out of season, in holding up the free negroes as most pernicious and dangerous nuisances; and have hailed with applause execrable laws, aggravating their oppression, but accompanied with pecuniary appropriations for their banishment to Africa. Most truly may it be said, that the tender mercies of this scheme are cruel; for most cruel is the constant effort to excite hatred to the free negro, and a morbid apprehension of danger from his presence. Let the reader solemnly ask himself, even admitting a removal to Africa may be advantageous to some emigrants, how far a cool and sane unselfish means, and how far he can countenance the means used by the society consistently with his obligations to God and man.

August, 1853. WILLIAM JAY.

THE PRESENT AGE AND INFER LIFE: A Sequel to Spiritualism. Modern Mysteries classified and explained. By ANDREW JACKSON DAVIS, Author of 'Nature's Divine Revelations,' 'Harmonia,' &c. &c. 'Come now, and let us reason together.' Illustrated with Engravings. New York: Partridge & Brittan, 300 Broadway. 1853. pp. 281.

Contents.—A Survey of Human Needs; Definition of Philosophy and Spiritualism; The External Argument; The Spiritual Congress; Vision at High-Rock Cottage; The Delegations and Exordia; The Table of Explanation; The Classification of Media; The Classification of Causes; Summary Explanations; Revelations from Pandemonium; Assertion versus Facts; A Voice to the Insane; Benefits of Experience; Phenomena of the Spiritual Spheres.

Accompanying this handsomely printed and truly unique volume is an excellent portrait of the author, which will be highly gratifying to many of his multitudinous readers and admirers to possess, especially with the assurance that it is remarkably life-like.

In his Preface, Mr. Davis says that the contents of this volume are designed to meet the psychological demands of the times. He dedicates it 'to the down-trodden and wearied, to the trampled and enslaved, to the depressed and sorrowful, to the seeker after light and liberty.' Its pictorial illustrations consist of a Scene in a Family Circle; Circle for Physical Evidence; Vision at High-Rock Cottage; Chronology of the Neurologic Medium; Almond's Penmanship; Engraving of Farms and Gardens; Illustration of Clairvoyance and Impression.

This volume contains a great deal that is curious, instructive, elevating, written in a flowing and graceful style, exhibiting a highly poetic taste, critical acumen, and profound philosophical insight. Its spirit is in the highest degree serene, catholic, world-embracing. The 'Vision at High-Rock Cottage' is narrated in the most captivating manner; and, however difficult it may be for the reader to accept it as a reality, no one, who is not wholly dead to the pleasures of the imagination, can fail to feel a thrill of romance as he peruses it. What can be more beautiful than the following illustration?—'The spiritual body is a substance; and yet it is not what is termed matter. Spirit bears the same relation to earthy matter that light sustains to the element of water; the same as the flower to the ground which enlivens it. The spiritual body is matter spiritualized; as the flower is the earth refined.'

Those who are interested in what are called 'Spiritual Manifestations' will be profoundly absorbed in its treatment of the subject. He has made a scale, showing the relative positions of the many and various offices of the spiritual army. He says there is a systematic stratification of individual workers, represented by the four successive strata—OTWARD, INWARD, UPWARD, and DOWNWARD. 1. Vibratory Medium; 2. Motive; 3. Gesticulating; 4. Tipping; 5. Pantomimic; 6. Impersonation.

INWARD—7. Pulmonary Medium; 8. Manipulating; 9. Neurological; 10. Sympathetic; 11. Clairvibrant; 12. Homo-motor.

OTWARD—13. Symbolic Medium; 14. Psychologic; 15. Psychometric; 16. Pictorial; 17. Duodynamic; 18. Developing.

UPWARD—19. Therapeutic Medium; 20. Missionary; 21. Telegraphic; 22. Speaking; 23. Clairvoyant; 24. Impressional.

Each of these divisions is illustrated by various facts and phenomena, closely approximating to the most satisfactory demonstration.

Mr. Davis thinks that full forty per cent. of all and every description of manifestations are truly and spiritually manifested; that about thirty per cent. is epide-mic psychology; about twenty-five per cent. sympathy and misapprehension; and the remainder six per cent. is simple deception, or voluntary imitation, by persons fond of attention and approbation. He feels inferiorly assured, however, that this per centage will be, ere long, reversed; that is, sixty spiritual causes to forty material causes of the manifestations.

The chapter devoted to demonological discourses is of a thrilling character, and will have a beneficial tendency, as well as the one entitled 'A Voice to the Insane.' Indeed, the whole work impresses us as a most timely and important publication; and to it we refer all those who feel any interest in the subject.

While the case of Mr. Davis is phenomenal above that of any other living human being of whom the world has any knowledge, and while his range of thought and copiousness of language excite astonishment, in view of the fact that he had no book knowledge or scholastic instruction, it is pleasing to find in him an unwillingness to be regarded as 'some great one,' an absence of all dogmatism and infallibility, and a philosophical equanimity of spirit—at the same time, he records his impressions and convictions with entire ingenueness, and with an explicitness that indicates the most perfect sincerity. Those who have known him personally speak of him as characterized by gentleness, urbanity, modesty, and all good qualities.

ISAAC T. HOFFER: A True Life. By L. MARIA CHILD. Boston: Published by John P. Jewett & Co.; Cleveland, Ohio—Jewett, Proctor & Worthington; London—Samson Low, Son & Co. 1853. pp. 493.

This eagerly expected volume of the life of one of the best and most remarkable men ever given to bless and elevate the human race—written by the best qualified woman for such a work, whose literary reputation is world-wide—will be found to surpass in interest, and value to the cause of suffering humanity under every aspect, the high anticipations that were formed when its preparation was commenced. It is a book for every family in the land—for all classes—for little children, and 'children of a larger growth.' It will carry a benediction with it, and sow the seeds of humanity which cannot fail to ripen into an abundant harvest. Our recollections of the venerable HOFFER are of the most pleasing and grateful character; he won our warmest esteem, our most profound reverence. Neither we nor others will ever look upon his like again. An individual so distinct, a character so positive, can never be confounded with nor merged in any other. He possessed lamb-like gentleness and lion-like courage; womanly tenderness with extraordinary powers of endurance; a ready wit, imperturbable good humor, and almost infinite tact; a spirit that never quailed in the darkest hour of danger, and a heart that was an ever-flowing fountain of sympathy for all in distress. No man was further removed from fanaticism; none was ever more sound in judgment or successful in action. The incidents of his life were as romantic as they were multitudinous; yet he was not ambitious of personal display or exaltation, but possessed a meek and lowly spirit. To praise him is an easy and delightful task; but, alas! to whom has his mantle fallen?

REDBROOK: OR, Who'll buy my Watercourses? By FRANCIS FORBES, Esq., author of 'Arthur Elton,' &c. Boston: George C. Rand, 3 Cornhill; W. J. Reynolds & Co.

This is a very attractive little volume for children, printed on fine paper, with large type, and several appropriate illustrations—being one of the series of 'My Uncle Toby's Library.' The story is told in a very simple and unpretending manner, admirably calculated to interest the attention and touch the sympathies of childhood. 'Goodness always yields a rich reward,' is the moral of the little tale.

MARK HURDLSTONE: OR, the Two Brothers. By Mrs. MOORE, (Sister of Agnes Strickland.) Author of 'Roughing it in the Bush,' 'Enthusiasm,' &c. New York: De Witt & Davenport, Publishers. p. 359.

Whoever has read 'Roughing it in the Bush,' and 'Enthusiasm,' will not be disappointed in 'Mark Hurdstone,' on the score of graphic delineation and romantic interest. The character of the miser is drawn with startling power, but it is so hateful an exhibition of human baseness as to leave the most disagreeable impression upon the mind. The entire work is of a sombre and painful cast.

ANTI-SLAVERY CONVENTIONS. The Convention which was held at Harwich, on Saturday and Sunday, 20th and 21st ultimo, brought together from all parts of Cape a grand audience, numbering on Sunday about two thousand persons, and presenting in the Grove a most picturesque and cheering appearance. Five meetings were held—two in 'Union Hall,' and three in the open air. The principal speakers were the Rev. Mr. Foss and the Editor of THE LIBERATOR. But two persons sought to make any opposition; one of these was a man disordered in his intellect, and the other a worthless and impudent delinquent, all of whose screeds seemed to be loose. He appeared as the special champion of the plenary inspiration of the Bible, the purity of the Church, the Fugitive Slave Law, the scriptural rectitude of slavery, the patriotic character of Webster, Clay and Calhoun; and said his brother was a clergyman at the South, holding one hundred and forty slaves. In his opinion, the abolitionists ought not to be allowed to breathe the air of heaven. They were infidels, traitors, and every thing bad. As he was evidently bent on exciting a disturbance, (being urged on, it is said, by a certain ex-Senator,) he was quietly informed by the deputy sheriff, who happened to sit near him, that if he persisted in his course, he should be removed from the ground; and this soon put him on his good behavior. Aside from this, every thing was of a most propitious character. The weather was superlatively fine—the interest manifested by the large assembly in the proceedings intense and unbroken, and their conduct worthy of all praise—and a deep and salutary impression was evidently made, greatly to the furtherance of our noble cause. Besides the local expenses, \$32.50 were contributed to the treasury of the Mass. A. S. Society. The hospitality of our friends at Harwich was, as heretofore, without stint.

On Saturday and Sunday last, we attended a meeting of the Worcester County (North) A. S. Society, in company with Miss STONE, at Winchendon—holding three sessions in the Town Hall, besides being personally invited by the Rev. Mr. KIGORE (Methodist) to lecture in his church on Sunday afternoon, which we did to a large audience. He is a warm and outspoken friend of the slave. It was gratifying to learn that a very favorable impression was made.

FREDERICK DOUGLASS AND HIS PAPER. ESTIMATED FRIEND GARRISON: Frederick Douglass, at Framingham, August 24, remarked, 'that he held his columns free to any one who should think injustice had been done to any party.' Having myself been the victim of his injustice, in his paper of August 12th, I solicited a hearing there, which has been denied me—August 19th—thus—'The editor does not feel called upon to give his columns to the circulation of his [my] speeches or letters.' Will you promote the cause of truth and free discussion by inserting in THE LIBERATOR the following rejected communication?

W. C. N.  
Boston, August 19th, 1853.

Mr. DOUGLASS: In your paper of Aug. 12th, you have grossly misrepresented my sayings and doings at the meeting recently held in Boston. I, therefore, ask you to publish the following communication.

In the first place, I must express to you the surprise manifested here in view of the language of your editorial; for, at the meeting, you acquitted me of any dishonorable or personal motive in the presentation I felt called upon to make relative to your course, and, moreover, promised you would do all in your power to promote harmony and ally controversy; but the first development to your readers is applying to me the epithet, 'contemptible tool.'

You put words into my mouth which I never used. I did not say, 'I am the injured party here; I am on trial.' What I did say was, 'I am the persecuted party'—persecuted, I meant, by yourself and Mr. Morris. I made no allusion to being 'on trial,' there being no occasion for it. I have no fears of any trial before a Boston audience.

As to your holding me up as a practical enemy to the colored people, my pen smiles at the idea. When are you going to commence the task of proving your assertion? I heed not your intemperate nor your comments; I can wait the decision of an impartial community. Your readers should know what I said and did on that occasion, hence I submit my remarks, as offered.

REMARKS ON THE FIRST EVENING. In the general train of remark which we have just heard from Mr. Douglass, I more deeply regret his omission of another topic, which others beside myself anticipated his making some allusion to. But as neither himself nor any other person has done so, the duty seems to devolve upon me.

It is, of course, known to most of those present, that the time has been when Mr. Douglass sustained very friendly relations toward Mr. Garrison and the pioneer Society. It is also well known that now that relation is changed, and within a few months past, his spirit seems more than ever alienated, and in his paper he has made use of language which to many, and certainly to me—when considering his former identity of interests with them—seems unkind, ungenerous and ungrateful. I say this more in sorrow than in anger; but as I have long and intimately known Mr. Douglass—been associated with him in the publication of his paper—familiar with him and the old Society in their day of harmony and cooperation—and, moreover, as I have, to persons present and elsewhere, in speaking of his paper, cheerfully commended, though not afraid to blame—it occurs to me that I am no less his friend than before, because I ask him to explain his new position. There are those here who desire it, and the words that he may offer may correct us if in error, and render his paper the more acceptable.

I have not risen to defend Mr. Garrison and his coadjutors; for, thank God! from me, and in this place, they need no defense. I have not risen to offend Mr. Douglass and his friends; to say nothing of that kind, I am opposed by my whole moral, mental and physical constitution. But here, in the city where Mr. Garrison and the Pioneer Society are known and loved, it is fitting that an opportunity should be tendered for explanation.

SECOND EVENING. Mr. CHAIRMAN, I disclaim any wish or desire to curtail the list of subscribers for Mr. Douglass's paper. I would not blot from the moral firmament one anti-slavery star. The colored people of Boston, like those of other places, are very delinquent in supporting anti-slavery papers, for even the pioneer sheet, THE LIBERATOR, has not from them a tithe of the patronage to which it is preeminently entitled. Let them all remain, to shed light on the slave's path to freedom. It is only because I would have Frederick Douglass's Paper emit a more friendly light, that I stand before you this evening.

Among the articles in Mr. Douglass's paper which I submit in justification of my statement, is that published by him May 27th, headed 'Infidelity,' followed by some of Mr. Garrison's comments, in THE LIBERATOR of June 10th.

This censure of the old Society, in consequence of the oft-exploited charges of infidelity against some of its agents, brings to my mind that most eloquent passage since—'Command me to do to infidelity which takes of chains, rather than to the Christianity which takes of them on.'

Mr. Douglass, on one occasion, dealt very unkindly with George Thompson; but as I have reason to believe he regretted the course he took and the language he used on that occasion, I will waive the reading of his remarks,



In the absence of the Editor at New York, the following descriptive sketch, from the *New York Tribune*, is a somewhat interesting and curious illustration of a new theory in psychological science. If any of the readers of THE LIBERATOR should wish to see the original, they will find it in the *New York Tribune*, under the heading of "The Character of Wm. Lloyd Garrison, Psychometrically Examined."

CHARACTER OF WM. LLOYD GARRISON, PSYCHOMETRICALLY EXAMINED.

BY ANDREW JACKSON DAVIS.

Having some leisure just now, I propose to devote a few hours to the psychometrical examination of certain celebrated characters. Moved by this noble purpose, I yesterday went into Boston, and procured a lock of hair from the head of WILLIAM LLOYD GARRISON. With this hair, I expect to throw myself so clearly into clairvoyance, that, to examine this public man, is to see him just as he is, and not as he or others may think he is, will be an easy matter. Of course, there is sufficient disbelier respecting this power to discern human character, to give both the friends and foes of this great man 'the benefit of the doubt,' and thus relieve of any special responsibility.

As yet, I have had no real opportunity to obtain a correct external knowledge of Mr. Garrison. I have not, and passed friendly words with him, on several occasions; but nothing has ever occurred, in any of these interviews, to let me into the 'real reality' of his character. With the public estimate of his character, I am familiar. I have heard and read opinions of him, at which my soul recoiled; and which caused me to wish never to meet with so wicked a man!

His friends have never given me any description of him. The only definite thing I ever received from any one, respecting him, was said to me by a very ardent admirer of his, in these words: "I want you to know Garrison. I think you will like him, and I want him to know you." Now, in my opinion, the quickest way for me to arrive at this desirable knowledge is to make an examination of his actual character in the manner proposed; and, as he is, to some extent, the property of the people, I will make my impressions publicly known as I obtain them. I propose to investigate him, as he is, in his own mind, and in his own words, and in his own conduct, in relation to the world. Let us see what we can find.

*Impressions when viewing him objectively.* His physical system is evenly balanced and well-developed; it is neither too large nor too small; sufficiently full of energy, elastic, muscular, and fine, associated with a nervous organization which is naturally steady and calm, but very sensitive. His brain is composed of fine matter, remarkably active and brilliant; giving, as a whole, an organism very capable of withstanding the influence of disease, and the force of atmospheric changes; and will sustain, for a long time, a quantity of carefully graduated corporeal and mental labor. His personal presence has breadth, elasticity and majesty. When he walks, there goes a man with an object before him; with something ahead to be accomplished. When he stands in conversation, his manner is upright and dignified; he is constitutionally graceful, precise, emphatic, earnest. When he looks before an audience, there stands the same man, with the same manner; you see him gesturing, without effort, with his right arm, as if hammering his thoughts into the mental fabric of the people. His countenance is strikingly indicative of straightforward, unswerving earnestness; shows an attachment to nature in earnest, vital, genuine, glorious; to nothing but truth and justice. His mouth is indicative of deep feelings and moderate mirth; with a slight curve at the corner, signifying a tendency toward rebuking criticism. His eye is generous, penetrating, thoughtful; it looks at and reads you; then turns slightly aside, as if nothing had occurred; while the soul is earnestly but familiarly engaged in conversation with you or others. He appears like a person who is full of personal refinement and quietude—fond of the outward temperate comforts furnished by a refined civilization. With the superior portions of his mind completely divested of hair—not from age, but through hereditary cause; with his somewhat prominent well-defined features—though not sharp, irregular, or unbecoming; with his face and neck carefully shaved, and deprived of what was, by nature, designed as a useful ornament, and the peculiar superabundance of a man; with a very white cravat; nicely adjusted; with gold spectacles sitting with dignity befitting his expressive eyes; with his person neatly clad in a suit of black—and with his manly face and becoming manner, there is a 'certain something' about this WILLIAM LLOYD GARRISON, in his external appearance and unassuming deportment, whether standing or reclining, which positively attracts your attention, and unequivocally challenges your respect.

*Impressions when viewing him socially.* In his family and among his friends, he is peculiarly domestic and social. His love for wife and children is steady, truthful and hearty; but it is not sufficiently powerful to turn him from his duty to the world. He is constitutionally a home man; his relation to the brotherhood of man. Home has a genial, not a moulding influence upon his affections and disposition. He enjoys the idea of having a 'local habitation' of his own; yet the love of locality is temperate, and gains no real mastery over his higher affections and purposes. He is far more playful with adults than children—more mental than physical in any case; is never reserved or staid in company; and, although inclined to satire and irony, he is seldom betrayed into their use in common conversation; but leans easily to a jest or pun, and is very ready to be quick and fortunate at repartee.

His private character is remarkable for its uniformity and simplicity; the artlessness and spontaneity of the mind are invariably manifest; and through these winning attributes, the strong, indomitable characteristics of a man shine brilliantly forth upon his companions. The continuity of his social nature is, likewise, very remarkable; before wife and children, before friends and enemies, he is ever the same person. He is a stranger to 'dignified or contemptuous silence,' and to all feeling of a supercilious or exclusive nature. No one's opinions, no one's experiences, no one's ideas, no one's concerns, are without interest to him; and he will, when not engaged in elaborating or completing a thought then agitating his own mind, listen to the tale of the most humble and illiterate. To his friends, he is warm and confiding; to his enemies, he is frank and cordial; to both, he will earnestly express his opposition or disapproval, when a principle is under debate; and yet he has quite a strong love of praise, and has no disposition, *per se*, to wound the feelings of any man.

*Impressions when viewing him intellectually.* His is a high order of intellect, but not the highest. It is more than usually well-arranged and evenly balanced; superior, in this particular, to most public and literary men. It looks like a house put in order. The furniture is well-chosen, and seems, without irrelevant ornament or useless display, most admirably adapted to the size and architecture of the dwelling. In his mind, there are no useless materials. Each thought and every experience is made to subserve some present continuity and immediate purpose. This intellect is not diffused and nebulous; it is a compact, transparent unit—coherent. He does not reason very frequently from cause to effect—interiorly and analytically; but most from inward prompting, with external observation. It is a critical comparison of statistics, historical events, general circumstances, and contiguous or present facts.

Mr. Garrison almost invariably wears a black cravat, never a white one.—Y.

He is, therefore, a surface or transparent reasoner; and this enables him to render his ideas definitely to the people. He never reasons deep enough to reach the metaphysical and imaginative functions of the human mind. He is honest, and always out and out. Yet he possesses the requisite mental power to dive beneath the surface, and searchingly, too, if he should especially desire to do so.

When occasion challenges him, he can construct a logical, broad, manly and tremendous argument. He is very vigilant, and guards his fundamental positions, outposts, like an accustomed warrior. Without oratorical embellishments or poetic flights, always compact and well-joined, loaded to the brim with cannon balls calculated to do the execution designed, his arguments are clear, and addressed to the highest as well as the most practical faculties of the human mind. And being consciously endowed with ever available powers of intellect, capable of grasping great themes, he experiences no mental reserve or trepidation.

Memory of words and ideas is remarkably good. His recollection of music is not so perfect as of the sentiment; the former is remembered through the latter by association. He is fond of poems with generous and universal themes; ordinary verification on sentimentalities is exceedingly distasteful. To him, classic literature is replete with attractions; his literary tastes and powers are keen and pungent; he writes his ideas with peculiar distinctness; and is disposed to be hypercritical, and captious even, in his own use of terms. In respect to the choice of words, he is naturally guarded and intellectually conscientious; they must signify literally what he thinks, or what others think, and nothing more. He is quick at discerning flaws in arguments; the premises and conclusions are mathematically adjusted in his mind; and there cannot be any mistake or alteration in the positions he assumes.—Y., in his honest opinion. Yet he is ever willing to investigate those assumptions afresh, and takes new views of them, when his judgment is convinced. Although disposed to irony, he seldom thinks or writes under its influence; and though no less disposed to sarcasm, he tempers his didactic thoughts and exegetical language with benevolence, and a kind of imperious suavity. There is nobility in this intelligence. It is strong, energetic, active, sensitive, cultivated, available, self-sustaining. His intellectual integrity—that is, his self-justice in thinking or reasoning on any theme—is very extraordinary, and peculiar to himself. His words are naturally numerous, but by development and necessity, they flow out without much interruption, and with a conscientious precision.

*Impressions when viewing him morally.* Some minds are receptive only; this is a source. Some are glib and pitchers, ready to receive and entertain; this is a fountain. In the moral department of this mind, I feel more at home. His love of justice as a principle, *per se*, is sensitive, intense, and powerful. I feel an imperious right to examine the relations between man and man. Enthralled above all other sentiments are God, justice, and liberty. These standing and ruling thoughts never sleep; they never dream. The whole mind is moved, from centre to circumference, by them, as a world by the attractive laws of gravitation; they not only influence, but they mould, and give shape to all the elements of this character. Actuated and energized by these sovereign sentiments, he feels a severe indignation—a species of outrage committed upon his own soul—at the injustice done to the liberties of a fellow-being. His justice is severe, and somewhat arbitrary; but, fortunately, it is pleasantly tempered by an abundant benevolence. But for this, he would be a second JOHN CALVIN, or a person with an indomitable will and persecuting disposition.

With God, justice, and liberty, so supreme to all personal or selfish sentiments, and so paramount to all other thoughts and attractions, this mind esteems every thing of a temporal or prudential nature as unimportant, and, to some extent, wholly beneath his consideration, when compared with the universal adoption and practical application of these principles. Home, friends, health, reputation, fortune, and even existence itself,—though these are dear and genial to his nature,—are considered secondary to the enthronement of God, justice, and liberty, in the constitution of men and society.

When I let myself unrestrainedly into this moral character, I feel like speaking to a great audience, upon a great theme. The occasion is full of interest. I wish to see the people excited and deeply incensed against some gigantic wrong; willing to go to the rack or stake for the Truth's sake. I would be willingly burned to have the idea—the inherent, vital, glorious, divine principle I advocate—survive me, and be accepted into the consciousness of my fellow-men. I must speak great, earnest, manly, burning words. My soul must be felt—my theme thoroughly appreciated. If not, then I must stay. But the mob must be addressed. Before and to the face of each man, I must rebuke the wrong-thinking, wrong-speaking, wrong-doing. Courage, hope, faith, the divine sense and strength of Right, possess my whole soul. I feel like quoting passages of expressive, emphatic, hopeful, courageous poetry—and I feel like using certain verses from the Old and New Testaments—to explain my inward, but far more authoritative convictions. I must pay no deference to an opinion or institution, which has only the prestige of antiquity to recommend it. If it suits not my conscience—my intellectual perception of the logical and absolute relations between premise and conclusion—then I must not hesitate to speak against it. But I must not confound my subjects—where I speak, each can speak—my platform is free, as Truth makes free—with freedom and my honor are inseparable.

So I feel, when I let my mind into the ruling emotions of WILLIAM LLOYD GARRISON. His cautiousness is large and very active, but his religious feelings, being so superior to selfishness of any ordinary kind, enable him to feel no fear. Hope, confidence in self, and courage, are large and active. He is self-supporting, and desires to lean on no man for any thing. This mind and its subjects are one and indivisible. He realizes no difference or distinction between himself and his principles; his life, soul, intellect—and they are one, belong to each other. Hence, Mr. GARRISON cannot think of politics, prudentialisms, compromises, and middle positions; for nature cannot be faithful to itself. His love of God is powerful. He has a good appreciation of human nature. He is practically-minded and intuitive; loves to pray in a practical manner, and in the secret closet of his own heart; he believes in, yearns towards divine principles, subjects, personages. His mind has constitutional or vital concentration—an adhesiveness and integrity to its own positions, motives, and purposes—which does not come from firmness, or voluntary willingness to be steadfast. He cannot be otherwise. In this particular, his mind is extraordinarily organized. It would be phenomenally supposed that his 'Firmness' is large enough to give rise to mental stubbornness and dogmatic obstinacy, which is not true. He is the firmness and stability of the oak, the integrity of nature to itself. It would also be supposed, phenomenally, that his 'Compassion' is large enough to lead him to destructive extremes, which is not true. His energy and dauntless courage come wholly from his religious and strong-felt conviction, which, ignoring all creeds and constitutions, worships at the shrine of God, justice, and liberty.

He is jealous of honor. His sensitive and energetic conscience constrains him to discover wrong, and to condemn it, in the most practical or forcible terms, whether that wrong be manifested by rich or poor, Church or State, friend or foe. Having no respect for middle positions or compromise, he cannot, under any temptations or circumstances, make friends with the mammon of unrighteousness; and his out-spoken denunciations of wrong would be very likely to give offence to opposite characters.

His conscience puts him wholly out of harmony with dominant institutions and constitutions. He finds the most unpopular side of almost every question endorsed

by the best consciences, nearest to truth, (or likely to be), and therefore more attractive and congenial to him than the common side, which every grade of mankind accepts. That abuse which he may receive from the popular conscience is esteemed by him complimentary. To be applauded by the majority would startle him exceedingly; with the conviction that he could not be in the right, for Right is unpopular. He takes sides with the abused, despitefully treated and persecuted, and because his benevolence urges him to do so, while conscience compels him to work.

Mr. GARRISON has no ambition to be either conspicuous before the world, or martyred for the glory of principles; he would like it if it were otherwise; but he counts every thing of his own as naught, and as forming no welcome part of his existence and happiness, which is obtained at the sacrifice of human rights and liberties. His constitutional dignity is so strong, his estimate of personal honor so high and noble, that he cannot allow himself to descend to the plane of evil-doers—cannot consent to return evil for evil—cannot consent to do evil, however slight, that good may come; therefore he is, from his innermost principle, a NON-RESISTANT; yet he will explain, resist, and denounce what he sees to be wrong. He believes only in the opposition of arguments—in the resistance of a peaceful and manly spirituality—to the evils and wrongs of human kind; no war, no cruelty, no arbitrary punishment, no unequal distribution of liberties among the people. All manner of faithlessness or hypocrisy is to his mind utterly detestable; so much so, that it inclines him toward the boldness and exemplification of the opposite extreme.

No man appeals more magnanimously to the high moral and manly feelings of the human mind. He speaks directly to them. Every word must make its legitimate impression. He arouses and cultivates your conscience; he makes you feel indignant and outraged at crimes committed against a brother man. He is a lover of righteousness; and, to obtain it, he fears not to fight the world with a two-edged sword.

*Impressions on viewing him individually.* I will now sum up the effects of this character upon the world. With his organization, Mr. GARRISON is sure to be cordially loved and appreciated by his friends, and thoroughly hated and misunderstood by his enemies. The superficial public will hate him, because he so promptly ignores their prudentialisms. To the politician, he is a rebel, because he will not consent to sell his soul to gain the world. To the business or mercantile man, he is a fanatic, because he is strictly unworshipful, self-sacrificing, and unselfish. To the slaveholder, he is a troublesome diabolism, because he rebukes him for his gigantic crimes, and his wrongs against humanity he is unsparingly exposed. To the devotee of creeds, he is a blasphemer, because he cannot be a conservative, except in what he sees and feels to be the Right, irrespective of forms, or external authority or precedent. To the Bible, or pen-and-ink Christian, he is an infidel, because he believes in the spirit, and not in the letter, as the basis of true Religion—subjecting, thus, the letter, or visible authority, to free and unrestricted criticism. To the world, he is an extremist and radical reformer, because he cannot hold fellowship with the agents and doers of manifest injustice. To his absolute friends, he is the most sterling and important man of this century; because they know him to be, in every essential particular, just what his psychometrical examination declares—'nothing extenuated, nor ought set down in malice.'

RANDOM THOUGHTS.

BY SHARPLESS.

The Western Railroad, in this State, runs a locomotive called the 'South Carolina.' Wonder if it is, like its namesake in our 'glorious Union,' the fiercest spirit and the meanest shirk in all that corporation's troop of iron steeds?

Bishop Polk, of North Carolina, is said to be the owner of 540 slaves. He is twenty-two ahead of the Bible patriarch Abraham (see Gen. xiv. 14.) So that if slavery is one of the 'popular institutions' of the Bible, as maintained by thousands of priests in this gospel land, it is 'plain as a pike-staff' that Bishop Polk stands about seven per cent. higher, as a religious man of the true orthodox pattern, than even the good old patriarch Abraham stood. Who says there is a decline of piety in the blessed nineteenth century?

A fanatic named Ingraham,—no relation, probably, to the patriot Commissioner of Philadelphia—has been assisting a fugitive who 'owes service or labor' to Austria. It was in the harbor of Smyrna where this hot-headed fellow broke the compact made by our fathers with the Court of Vienna. His conduct is strongly condemned by all wise statesmen and respectable journals. For the credit of our Government, this violator of moral and legal obligations ought to be turned out of the service and severely punished—say imprisoned six months and fined \$1000.

The benediction of a person is considered requisite for any deed of glaving public wickedness, from hanging a single man to butchering the people of a whole city. A minister of the religion of love stands beside the sheriff under the scaffold where a convict is to be executed; and while one chokes the breath out of the culprit's body, the other waives his own breath in blasphemous palaver intended to sanctify the killing. A general, marching to the battle-field, takes a chaplain along with him, provided with an assortment of Bibles, hymn-books and tracts, which are safely stowed away in some ammunition wagon or gun-carriage. And when the soldiers are not engaged in the routine of slaughter, the holy man 'circulates his documents' among them; but stations himself at a safe distance, and merely 'prays for luck,' on such days as are devoted to scientific blood-letting, flesh-tearing, and bone-breaking. This is a picture of one branch of the business in our day of the self-styled 'ambassadors of Christ.' And that they do shockingly pervert their instructions, the most careless reader of the *Sermon on the Mount* cannot fail to discover.

MISS STONE IN VERMONT.

WEST BROOKFIELD, VT., AUG. 25, 1853.

DEAR GARRISON: I embrace this as the first opportunity of informing you, and the friends of the slave, of the great interest and unparalleled excitement in this section of Orange county, on the subject of anti-slavery, caused by the touching pathos and surpassing eloquence of that gifted and peerless advocate of human freedom, Miss Lucy STONE. She admirably and fully sustained her high reputation as a most effective speaker, ever exceeding the most sanguine expectations of her friends. I heard her at four different times, and in four different places, and can truthfully say, that the anxiety in every one to hear, increased at each succeeding lecture. The conservative priests and hunker politicians, as usual, opposed her—some of the ministers refusing to give notice of her meetings—and raised the hue and cry, (that unanswerable argument!) 'Garrison is an infidel.' But, thank God! the Vermonters are not to be scared or intimidated in this way, and, despite all opposition, the good people of this county said they would go and hear, and sat judge; and they did go, and many said, as of olden times, 'We never saw it on this wise before.'

Such was the intense anxiety to hear on that interesting and all-comprehensive subject, that on two occasions, so great were the gatherings, it became necessary to take out a window and prepare a place for speaking; the meeting-house being sufficient to contain only the women. On Saturday, the 20th inst., there was a Convention at Randolph Centre, and the large Congregational house was filled with the most intelligent portion of that town and the adjoining towns. The day was beautiful, and the occasion was one of thrilling interest.

The secret of Miss Stone's eloquence is, she speaks from the heart. Hers are 'thoughts that breathe and

words that burn.' Her soul is in the subject. Her heart and mind seem all radiant and luminous with love and truth, so elevating and soul-stirring, that she holds her hearers in perfect captivity, and, in the language of another, it is beautifully true, that her 'summers away the multitude as pendent vines swing in the summer breeze.' Under her stirring appeals, the consciences of the people have been painfully aroused. Men in high places have been faithfully rebuked, and much latent pro-slavery has been brought into vigorous activity.

The high moral position which Miss Stone occupies gives her great power over all sects and parties. Hunker politicians and conservative sectarians manifest some alarm for their respective interests. Miss Stone made no compromise with that 'sum of all villainies,' but with unflinching fidelity and devotion, applied the truth of God to the hearts and consciences of all. Many have said that they felt they were better men and better abolitionists for having listened to her touching and truthful words.

If she were severe, it was the severity of truth. Although the numbers are comparatively few that can come fully up to her radical stand-point, yet she seemed fully conscious of the truth of that remark, that 'one with God is a majority, any where.'

The friends of the slave felt that Miss Stone's visit to Vermont was very timely, and will tend greatly to advance the cause of freedom, civil and religious.

There are many, and the number is increasing, who say that you must certainly visit this State at your earliest convenience. You are greatly misunderstood and constantly misrepresented, and the most efficient way of convincing the people would be to let them see and hear for themselves. You have many strong friends in this section, and they are not less numerous than a few weeks ago, if we may judge by the numbers who subscribed for THE LIBERATOR. You may be assured that your reputation has not suffered in the hands of Miss Stone. She said she owed much to THE LIBERATOR for what she was, and this I know to be true in reference to myself. The truth has made me free.

I have not yet learned with what success Miss Stone met in the eastern part of this county, but it was feared that she would have opposition, and, perhaps, some trouble. May God speed the right!

Yours, for God and humanity,

JEHIEL CLAFLIN.

[Mr. Claflin is an esteemed minister of the evangelical faith, and a true friend of the slave.]—E.

NIAGARA FALLS, AUGUST 29.

GREAT EXCITEMENT AT NIAGARA FALLS, CONSEQUENT ON THE ARREST OF A NEGRO.

Great excitement was occasioned at the Cataract Hotel, yesterday, by the arrest, by Deputy Marshal Tyler, of Patrick Sneed, alias Joseph Watson, a colored waiter at that house, who is accused of being the murderer of James E. Jones, of Savannah, on the 6th of July, 1853. The waiter believing him to be arrested as a fugitive slave, rescued him from the officers, and barricaded the door of the dining room. One of the officers drew a revolver, and snapped it at a man, but it missed fire.

The door was then forced—the man again seized—and again rescued by the negroes, who hurried him down to the ferry, where he jumped into a boat, and was rowed half way across the river by the ferryman, who left the boat in the middle of the street, and returned on another boat to the shore, to ascertain the particulars of the case from the officers. Finding the crime to be murder, the ferryman agreed to row down to the landing at the bridge, and there deliver the criminal to the officers.

The latter then started for the lower landing, but were preceded by the negroes, who, to the number of about 200, reached the landing before the officers. The officers then claimed assistance from a party of some three hundred Irish laborers employed on the railroad—and a regular pitched battle ensued, the negroes being put to flight and pursued by the laborers—several of the former were knocked down with stones and severely injured. Sneed or Watson was then taken from the boat, placed in a carriage by the officers, and brought safely to Buffalo. Fifteen hundred dollars had been offered for the arrest of Sneed, who will be conveyed to Baltimore as soon as the necessary papers are received.

*AFRICAN COLONIZATION.* A call for a 'National Emigration Convention' is published in *Frederick Douglass's Paper* for last week, signed by nearly thirty colored men residing in New York and Pennsylvania. It thus sets forth the character and objects of the Convention.

'All colored men favorable to emigration out of the United States, and opposed to the American Colonization scheme of leaving the Western Hemisphere, are requested to meet in Cleveland, Ohio, on Thursday, the 24th day of August, 1853, in a National Convention, to consider the question of emigration, and the great and important subject of emigrating from the United States.'

No person will be admitted to a seat in the Convention, who would introduce the subject of emigration to the Eastern Hemisphere—either Asia, Africa, or Europe—as our object and determination are to consider our claims to the West Indies, Central and South America, and the Canadas. This restriction has no reference to personal preference, or individual enterprise; but to the question of national claims to come before the Convention.

The Pearl Street House, in New York, was entirely consumed last week. The building was owned by W. Chaney, and was valued at \$40,000. It was insured to the full amount. The loss of Mr. Potter, the landlord, was about \$120,000. A Mr. Brown, of Albany, lost about \$10,000 in notes in his trunk. Six or eight firms or individuals, occupying its basement, are large losers. The whole loss is estimated at \$200,000. An engine man, named Tibbals, was killed by a fall from the roof to the sidewalk.

Mrs. Jane Saunders, colored, died in Chippaquidick, Edgartown, having attained the remarkable age of one hundred years and three months. Mrs. S. was a native of the island, and had enjoyed good health during her whole life.

Accidents.—Two men, supposed to be Germans, were run over by the cars on the Providence and Worcester railroad, near Uxbridge, on Monday evening, last week, and dreadfully mangled.

A locomotive on the Western and Atlantic Railroad exploded on the 18th ult., in Marietta, Geo., instantly killing the conductor and two passengers. The two firemen were badly hurt—one losing an arm, and two others were scalded. The engineer, it is said, had been drinking, and was a very reckless fellow.

Mr. John Cassell, a celebrated reformer, and proprietor of the *London Standard of Freedom*, is about to leave England for New York, where he will arrive in season to attend the World's Temperance Convention in September.

*Maid, Wife and Widow in one Day.*—An instance recently occurred in Cincinnati, in which a lady was a maid, a wife and a widow, all in one day. Mrs. Connel, wife of a man who was so cruelly murdered on Front street, in that city, recently, had married her husband on the morning of the same day on which the fatal affair occurred. At noon a maid, at noon a wife, at evening a widow.

*Runaway Slave Recolt.*—It was rumored at Richmond, a few days since, that the slaves of Nottaway county, Virginia, contemplated an insurrection and a massacre of the whites.

*The Mortality in New Orleans.*—The number of deaths in New Orleans from yellow fever from the 1st of July to the 23d of August, was within a fraction of 5,000.

*The Commonwealth.*—The publishers of the Boston Daily Commonwealth give notice of arrangements to enlarge and otherwise improve that sheet the first of September.

*Aid for New Orleans.*—It is estimated that the total amount of subscription to aid the Howard Association in New Orleans, will foot up about \$140,000. Of this sum New Orleans and vicinity have contributed \$30,000. This is a large sum, but from all appearances more will be required.

Grace Greenwood will commence the publication of a juvenile paper in Philadelphia, on the 1st of October, to be sustained by the productions of her own pen and by the contributions of several of our best female writers as well.

Miss Cooley, a talented and respectable young lady of Pittsford, Vt., hung herself on account of her unhappy marriage to some man whose name is not mentioned.

TO THE FRIENDS OF WOMAN'S RIGHTS.

Our movement has been received with unexpected favor. The necessity of some change in the condition of those women dependent for their support, on their own exertions, has been universally acknowledged.

Even the more radical claim to equal rights, and to a change in the law of marriage, which shall give the wife equal control with the husband over their joint property, has met with far more encouragement than any one could have expected.

While the public press, the circulation of documents, and lectures in different localities, are doubtless the most reliable and permanent instrumentalities, we cannot overlook the great benefit, likely to result from large conventions, held in central and popular cities, and gathering to their sessions the most active and deeply interested of our friends.

Where can we better hold these than in New York, the commercial capital of the country, where press is listened to by the Nation? And what time better for assembling such a Convention, than when the streets of that city are crowded with a concourse from every State in the Union? More especially when the peculiar circumstances under which the 'Whole World's Temperance Convention' assembled, will be likely to call together many of the most prominent friends of our movement?

The press throughout the country, with hardly an exception, has been respectful and cordial, and from some quarters we have received earnest support.

It becomes us, in these circumstances, to avail ourselves of every opportunity, to use faithfully all means to deepen this impression on the public mind, and to raise this general good feeling, into a decided and earnest wish and resolve to aid our enterprise.

We invite, therefore, all well-wishers to the enfranchisement and elevation of women, to assemble in Convention in New York city, on Tuesday and Wednesday, the 6th and 7th days of September next, at the Broadway Tabernacle.

[Signed by LUCRETIA MOTT, ANGELICA G. WELLS, SARAH H. GRIMKE, WENDELL PHILLIPS, and others.]

THE FIFTH.

WORCESTER ANTI-SLAVERY BAZAAR.

WILL BE HELD IN BRINLEY HALL!

Cutler Street, Worcester, September, 1853.

We would earnestly invite all who have each year cooperated with us, to renewed effort in the great cause of humanity, and the hitherto indifferent, to a more faithful investigation of its claims. None can remain passive in this matter. Every day we are called to make our election between apparent self-interest and the slave interest—between love of the world's good opinion and hatred of oppression. So long as the great wrong continues, so long are we all helping others to forget its iniquity, to tolerate its cruelty, or helping them to feel its sin, to undo its heavy burden. Fair men are merely available for the raising of funds, but, as a means of awakening public attention, as meetings for the dissemination of anti-slavery truth, and the discussion of anti-slavery principles, they have proved most valuable and efficient. We ask, then, aid, from all who themselves love 'life, liberty and happiness,' and who would help their brothers to the same birthright. We would send our appeal throughout the country to all our faithful fellow-laborers, reminding them, that contributions of Needlework, of useful and fancy articles, will be gratefully received. The refreshment table must depend, as formerly, upon donations, which we hope will be various and abundant.

Sarah H. Earle, Emily Sargent, Lucy Chase, Hannah Rice, Adeline H. Howland, Eliza N. Stowell, Olive Loveland, Hannah M. Rogers, Sarah L. Butman, Abby W. Wyman, Mary Channing Higginson, Worcester; Sarah R. May, Leicester; Emma W. Wyman, Dedham; Mary E. Holmes, Barre; Frances H. Drake, Leominster; Polly D. Bradish, Upton; Catharine S. Brown, Hubbardston; Maria P. Fairbanks, Millicent; Nancy B. Hill, Blackstone; Abby B. Hussey, Lancaster; Louisa F. Hall, Upton; Susan B. Everett, Ellinboro, Princeton.

WORCESTER CO. (South Division) ANTI-SLAVERY SOCIETY. A Quarterly Meeting of this Society will be held in MILFORD, on Sunday, Sept. 11, commencing at 10 o'clock, A. M., and continuing the afternoon and evening. Wm. Lloyd Garrison, Andrew T. Foss, and other speakers, will be present.

EFFINGHAM L. CAPRON, President.

EMILY LOVELAND, Secretary.

LORING MOODY will lecture on the religious aspect of the Anti-Slavery cause in

Leominster..... Sunday..... Sept. 4.  
Fitchburg..... Tuesday..... Sept. 6.

COLONIZATION.

FACTS and Opinions touching the Real Origin, Character and Influence of the AMERICAN COLONIZATION SOCIETY. Views of WILBERFORCE, CLARKSON, and others, and Opinions of the Free People of Color of the United States. By G. B. STURGES, Esq., with a Preface by Hon. Wm. Jay. Published by JOHN P. JEWETT & CO., Boston.

And JEWETT, PROCTOR & WORTHINGTON, 82 3m. Cleveland, Ohio.

JUVENILE ANTI-SLAVERY LITERATURE.

WE propose to publish, should the enterprise meet with sufficient encouragement, a series of books for Children, to be comprised in twelve books, each independent of the other, on subjects connected with the anti-slavery discussion. Let us instill into the youthful mind correct conceptions on this great question, and we shall have a generation of men and women who will do their duty. These works will be elegantly printed and illustrated, and made attractive for children. To be sold at 12c each.

We publish this day the first of the series, entitled

FROM UNCLE TOM'S CABIN.

With Ten Engravings.

The other numbers will follow at intervals of about eight weeks. The second in the series will be

THE EDINBURGH DOLL, AND OTHER TALES.

Beautifully Illustrated.

For sale, wholesale and retail, at the Bookstore of the Publishers,

JOHN P. JEWETT & CO., BOSTON, JEWETT, PROCTOR & WORTHINGTON, CLEVELAND, OHIO, And by the principal Booksellers, and at the Anti-Slavery Depositories. A56w

FOURTEENTH THOUSAND NOW READY.

TWELVE YEARS A SLAVE!

'TRUTH STRANGER THAN FICTION.'

'It is a singular coincidence, that Solomon Northup was carried to a plantation in the Red River country—that same region where the scene of Uncle Tom's captivity was laid—and his account of this plantation, and the mode of life there, and some incidents which he describes, form a striking parallel to that of the picture.'—[Mrs. Snow, in her 'Key,' p. 174.]

THE NARRATIVE OF SOLOMON NORTHUP, a citizen of New York, kidnapped in



